

Series 3 – Pirana's Eternal Light (Akhand Jyot) /

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પીરાણાની અખંડ જ્યોત

mail@realpatidar.com

Pirana's Akhand Jyot

Update: 13-Jan-2017 – Changed links to archive.org

20-Apr-2010

Hello / નમસ્કાર,

In this email, you will find the importance of the Akhand Jyot (eternal light) at Pirana, which is portrayed as Hindu symbol.

આ email માં તમને પીરનામાં બળતી અખંડ જ્યોતનું મહત્વ શું છે તે જાણશો, જેને એક હિંદુ નું પ્રતિક બતાવામાં આવે છે.

You will get answers to questions like / તમારા આવા પ્રશ્નોનું ઉત્તર આમાં મળી શકે એમ છે;

1. What is “Noor” or “Akhand Jyot” that has been lit by Imam Shah?

૧. ઈમામ શાહ દ્વારા પ્રગટાવેલ અખંડ જ્યોત (“નૂર”) શું છે?

2. In order to get the “Noorani Deedar” why seeing a “True Imam” is necessary?

૨. “નૂરાની દિદાર” મળવા માટે “સચ્ચા ઈમામ” નું દર્શન કેમ કરવું જરોરી છે?

You can find the answers in these links (OR the attached file also)

જવાબ માટે સાથે જોડેલ ફાઈલ અથવા નીચેની લીંક જુવો

http://issuu.com/patidar/docs/series_3_pirana_s_akhand_jyot_4 ————— OR/અથવા

<http://issuu.com/patidar>

<https://archive.org/details/Series3-PiranasAkhandJyot>

Thanks / આભાર

Real પાટીદાર / ખરો પાટીદાર

Importance of Akhand Jyot at Pirana

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પીરાણાની અખંડ જ્યોતનું મહત્વ

You may be aware that an Akhand Jyot (eternal light) is lit by Imam Shah himself at Pirana and it has been portrayed that this is a Hindu symbol. In fact, this is a “Noor” and one gets the benefit only when one does a “Noorani Deedar” and gets to see the “TRUE IMAM”.

તમને પીરાણામાં સ્થાપિત અખંડ દીવાના બારમાં સંભાળયું હશે જે ઈમામ શાહ બાવાએ પ્રગટાવ્યો છે. આ દીવાને હિન્દુઓનું પ્રતિક તરીકે બતાવામાં આવે છે. આ દીવા પાછળની હકીકત એ છે કે આ દીવો નું નામ “નુર” છે અને “નૂરાની દિદાર” નું ફળ માટે “સચ્ચા ઈમામ” નું દર્શન જરૂરી છે.

The reference I have used is the information available on Wikipedia .com site , which is a most respected online encyclopedia of the world.

Wikipedia.com જે વિશ્વભરમાં એક સમ્માનનીય ઇન્ટરનેટ encyclopedia છે, તેમાં થી મેં આ માહિતી લીધેલી છે.

You will get answers to questions like / તમારા આવા પ્રશ્નોનું ઉત્તર આમાં મળી શકે એમ છે;

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Satpanth

From Wikipedia, the free encyclopedia

a subgroup of Islam and
Imam Shah is a co-founder

Satpanth is a subgroup of Nizari Ismailism and Ismaili Sufism formed by conversions from Hinduism 700 years ago by Pir Sadruddin (1290-1367) and 600 years ago in the 15th century by his grandson Pir Imam Shah (1430-1520), the latter of which differs slightly from the Khoja in that they reject the Aga Khan as their leader and are known more commonly as Imam-Shahi. There are villages in Gujarat which are totally 'Satpanthi' such as Pirana near Ahmedabad where Imam Shah is buried.

It is also the older form of Nizari Ismaili practice originating from the Kutch community of Gujarat. Pir Sadardin gave the first converts to Ismailism the name 'Satpanthi' because they were the followers of the 'True Path.' They were then given the title of Khoja to replace their title of Thakkar

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The People

The people of the Satpanth consist mostly of high-caste converts from the Lohanas. Others are from Rajput, merchant, and farming castes. Some are migrants from neighbouring Indian states of Madhya Pradesh, Punjab and Rajasthan that now reside in Gujarat (mainly the Kutch and commercial areas) and Mumbai. Some communities are known to heavily continue to the practice of **taqiyya**, hiding any and all Islamic content of their faith.

Leadership

The current head of the mainstream Satpanth Nizari Ismaili community is H.H. Shah Karim Al-Husayni Aga Khan IV, while the Imam-Shahi sect rejects the idea of an Aga Khan altogether, and instead have elected committees within each settlement.

TAQIYYA is practiced

Part of a series on Shī'ah Islam

Ismā'īlism



Concepts

The Qur'ān · The Ginans
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Panentheism
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'Aql · Numerology ·
Taqiyya
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Charity
Fasting · Pilgrimage ·
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Purity · Profession of Faith

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Shoaib · Nabi Shu'ayb
Seveners · Qarmatians
Fatimids · Baghdad
Manifesto
Hafizi · Taiyabi · Ainsarii
Hassan-i Sabbah · Alamut
Sinan · Hashshashin
Pir Sadardin · **Satpanth**
Aga Khan · Jama'at Khana

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Ali · Hassan · Husain
as-Sajjad · al-Baqir · as-
Ṣādiq
Ismā'īl · Muḥammad
Ahmad · at-Taḳī · az-Zakī
al-Mahdī · al-Qā'im · al-
Manṣūr
al-Mu'izz · al-'Azīz · al-
Ḥākīm

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Beliefs about the Leadership

Satpanth followers, called Mureeds believe that the physical form of the Imam is merely a vessel for the spiritual Imam which is **Noor or eternal Light**. They also believe that his farmans (proclamations), his shabd (word) and his formless being **Niranjan Nirakar Swaroop are the real Imam**. This concept of an esoteric Imam and an exoteric Imam is called "Baatini Imam" and "Zaahiri Imam"

Satpanth devotees believe in "Noorani Deedar," which is the "Vision of Light" or Enlightenment (spiritual) one gets **when one views the True Imam**. This again has an esoteric and an exoteric meaning.

Origin

Pir Sadraddin and his grandson Pir Imam Shah are credited with the conversion of the Khojas from the Hindu caste of the Lohanas who are located in Punjab, Rajasthan, and Gujarat. He laid the foundation of the communal organization, built the first assembly and prayer halls and appointed the community leaders "**Mukhis**". Khojas live chiefly in lower Sind, kutch, Gujarat, Bombay and in wide diaspora, particularly in East and South Africa, Arabia, Sri Lanka, Myanmar (Burma), Canada, the United Kingdom, Portugal, U.A.E. and the United States.

Rituals

It is customary in each and every Jamaat-khana that a row of community Leaders and the Title Holders (male and female), should sit facing the rest of the congregation. There would be a row of individuals, sitting with their backs to the side wall, in the male as well as the female section. Both these sections are kept side by side in one big hall. Hence, a row of males would face and prostrate that of the females and vice versa. Looking at individuals of the opposite gender across the hall, and even the passing of objects between genders is highly discouraged if not forbidden. If an object must be passed such as utensils, the person must get up and leave it in the middle or end of the hall and it will eventually be picked up by the intended recipient. The reading of Holy Dua is undertaken whilst sitting on the floor on one's knees, or while sitting cross-legged as with other sects, with a Misbaha {rosary} being picked up at intervals. Any individual of any age who is fully versed in the Holy Dua can lead the prayer.

Scripture

The Holy Writ of the Satpanth tradition is the collection of Ginans written by various medieval Pirs, most notably Pir Sadraddin and Pir Satgur Nur.

References

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Songs of Wisdom and Circles of Dance Hymns of the Satpanth Isma'ili Muslim Saint, Pir Shams Tazim R. Kassam

az-Zāhir · al-Mustansir ·
Nizār
al-Musta'li · al-Amīr · al-
Group
NIRANJAN NIRAKAR
SWAROOP means Real
Imam and not any Hindu
GOD
Nizāri - Aga Khan IV
Dawūdī - Burhanuddin
Sulaimanī - Al-Fakhri
Abdullah
Alavī - Taysi
Atba-i-Mirza
Amir
Atba-i-Malak Wakil -
Razzak
Hebtiahs

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